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THE vice of truantship is to be regarded under the same moral aspects. The truant, it is true, loses privileges which can never be recovered; because no revolution of the wheel of time ever brings back an hour that has been wasted. By foregoing his opportunity of acquiring knowledge, the truant forfeits at least a portion of his chances for future usefulness and success in life; and he also forfeits those enduring satisfactions which are the rewards of intellectual culture. Loitering by the way-side but for a single day, or deviating into illicit paths but for a single hour, he allows those who were behind him to pass by, and to seize upon the advantages or the honors, which, by the use of diligence, he might rightfully have made his own. He enrolls himself with the most wasteful of all prodigals,—those who are prodigal of time. But the positive good which is lost is trifling, compared with the positive evil which is incurred. Every act of truantship is a twofold falsehood. It is a falsehood committed against the parent who sends, and against the teacher who expects. Worse than either of these, it is a violation of the culprit's own sense of duty. To waste the seed-time, and to consume the seed, from which a rich harvest might be reaped, does but condemn the fields of after-life to barrenness; but the pretence, the equivocation, the deceit, and occasionally the downright lie;—and, what is worst of all, the perpetual holding of the mind in an active lying state; that is, in a state ready to lie;—these strow thickly those tares of vice over the fields of youth, whose harvest will be ruin. It is not, then, the squandering of school privileges, which gives to this offence its most malignant type; it is not the loss of money expended for books and for tuition; it is not the indignity offered to the teacher; but it is the positive wrong, self-inflicted upon the pupil's own moral nature; it is that struggle between his own illicit desires and his sense of duty, in which the for-

mer are victorious; it is the stratagem, and the putting of the mind into a frame to invent stratagems, in order to secure impunity or to avoid suspicion;—it is this inward training of the soul to the contemplation and the devices of iniquity, which gives to the evil its magnitude and frightfulness. But is it so regarded by those parents who never visit the school, from the beginning to the end of the term, in order to examine the teacher's register, or to learn, by personal inquiry, whether their children have been delinquent? Is it so regarded by any teacher who records absences, half day after half day, without ever visiting the parents to know whether the absence is necessary or fraudulent? Is it so regarded either by parents or teachers, who, when the offence is detected, inflict chastisement upon the offender, as the penalty of his misconduct, but take no other measures to reach the secret workings of his mind, and there to rectify the springs of action themselves?

In rural districts, where the population is sparse, cases of truantship are of rare occurrence. In cities and large towns, and especially in manufacturing villages, the offence is not unfrequent. Various devices are resorted to for its successful commission. In most schools, no written excuse for absence or tardiness is required, and therefore a truant has only to fabricate some excuse for being late or absent; and the teacher too often dismisses the subject without further inquiry. When written excuses are required, parents often give one without date, which the pupil will keep as long as he dares,—perhaps for several days,—and then present it. Sometimes a child is necessarily detained at home for half an hour after the commencement of the school, for which, having obtained an excuse from his parent without any specification as to time, he plays truant for the greater part of the session, and then goes in and presents it. Or the parent sends written word that he wishes his child to return home before the school is done, without specifying how long before; and an hour or two of playtime is gained by obtaining dismissal too early. Instances have occurred where a child has had the wickedness to forge an excuse, and present it as genuine. But if the *child* will forge his father's name to an excuse, in order to get an hour of play, ought we to be surprised if the same child, when grown to manhood, should commit the crime of forgery to obtain the means of criminal indulgence? Is it a vain apprehension that a child, thus false to his own interests and to the claims of duty, will be false to all the interests and duties which may afterwards be committed to his keeping? If we think we foresee, in the remarkable answers of a school boy,—remarkable only because so little is expected at so early an age,—proofs of the power and the splendor that shall aggrandize and adorn the future man; why may we not foresee, in these juvenile offences which are so lightly passed over, proofs of those enormous mis-

deeds, which, afterwards, shall bring distress upon a family, a community, or a country? With pleasure it is admitted, that there are cases of reformation, — cases where the evil that was betokened by a youth of error, is averted by repentance, and followed by a life of uprightness. On the other hand, also, it must be conceded, that there are instances, where all the hopes that were cherished by a childhood of innocence, have been blasted by a manhood of profligacy. But, on both sides, these cases are exceptions to the general rule; and they are no further to be recognized as grounds of action, than as they admonish us never to sink into the inaction of over-confidence, in regard to the good, nor into the hopelessness of despair, in regard to the bad. A venerable clergyman belonging to the State, always watchful of the condition of youth, and regarding the conduct of the child as foretoking the character of the man, has informed me that he taught school, for many years, in the town where he was afterwards settled as a minister; that it was his practice, while in school, to keep a detailed record of the diligence, proficiency, and moral deportment of his pupils, which record he has preserved; and now, on recurring to this School Diary, he finds, with but few exceptions, that it would answer very well as an Index, or Table of Contents, for the Acted Volume of their subsequent lives. There is one vice, indeed, or rather a prolific parent of all vices, which disturbs this great law of probabilities, and often falsifies the indications given by an exemplary youth of an honorable old age. It is the vice of Intemperance. This vice is a horrid alchemy, which transmutes every thing good into evil; and, not merely changing affinities, but corrupting the very elements on which it works, renders it impossible ever afterwards to restore them to their pristine strength and purity. It is the theological opposite of regeneration, for it depraves depravity itself.

In the new Register-book, which has been prepared by the Board, and which will be in the schools the ensuing summer term, provision is made for the entry of each pupil's name. If the teacher performs his duty in keeping the Register, as it is to be presumed he will, then every parent, on visiting the school, can learn by mere inspection, whether his child is charged on the book with more cases of tardiness or absence than have been authorized; and by a vigilant use of this check, the vice of truanship may be generally extirpated.

The question, by what motives shall children be incited to study, opens a vast and most interesting field of inquiry. That the human mind was preadapted by its benevolent Creator for the acquisition of knowledge and the exercise of reason, is not merely an inference drawn from the wisdom and goodness of God, but it is ocularly demonstrated by the constitution of our nature. It is not merely what we should expect, but what we actually see. Before the human lungs are brought into the

world, how admirably are they prepared for the air that is to surround and to fill them! Not only are the lungs tubular and vesicular, in the highest degree, for the reception of the air; but the air has a property which the blood must imbibe, or it would perish in five minutes; and further, the blood has a property which it must cast out through the lungs into the air, or, again, it would perish in five minutes, from another cause. What need has the unborn child of that exquisite mechanism, the eye; of the iris, invested with power to enlarge or diminish itself, by a spontaneous movement; of its crystalline lens and of its different humors, to cause the rays of light to converge; of the finely wrought net-work of the retina, spread at the true focal distance over its interior surface; of the wonderful nerve that lies behind it, holding mysterious communication with the secret chambers of the brain; and of the solid masonry of bones, which is built up as a wall of protection around it? This marvellous contrivance is prepared in reference to the sun,—an object almost a hundred millions of miles distant from it; it is prepared in reference to sidereal systems, lying at incomputable distances from our system; and He, who, in the beginning, created the greater and lesser lights of the firmament, and who now selects and arranges the subtlest particles of matter for the formation of the human eye, established, of old, the relations between them, and preadapted their powers and their properties to each other. How curiously has the Creator fashioned the mechanism of the ear! He has planted it so deeply and securely within the protecting walls of the cranium, that it needs no bars or portals to defend it from external encroachments; He has made it to stand forever open,—by night as well as by day, and whether sleeping or waking,—so that there is scarcely a natural agent of harm that can approach us, without warning us of its coming. With what a delicate equilibrium is its tympanum balanced,—vibrating at the buzz of an insect's wing, or at the tread of an insect's foot, yet able to bear uninjured the ocean's roar, or the thunder's crash; and it is made to delight in all the variety of sweet sounds that lie between these far-distant extremes! And so of all the other senses. Is it not intuitively obvious, that they were designed to bring us into communication and relationship with the infinitely varied objects of the world around us;—with the food and drinks which nourish and sustain us; with the solid substances that shelter, and the textile ones that clothe us; with the various races of animals over which "dominion" has been given us; with the dry land which abideth in its place, and with the waters which make their perpetual circuit from the mountains and hills into the rivers, from the rivers into the sea, from the sea into the clouds, and from the clouds to the mountains and hills and rivers again?

Nor is utility the only purpose of those beautiful relations

which exist between ourselves and the external world. The goodness of God is as pervading as His power, and hence He has every where intermingled Pleasure with Advantage. Golden threads are thickly interspersed in every web which nature has woven. How conspicuous is this truth in regard to the property of color! Most of the other properties of matter seem to have a primary reference to utility. The inflexibility of stone, and the elasticity of steel; the combustibility of wood, and the relative incombustibility of the metals; the hardness of flint, and the softness of wool and silk, seem primarily designed for use, rather than for pleasure;—and so of innumerable other objects. But what profit can the cold utilitarian extort from all the variegation and changeful beauties of color? The rainbow, the orient sun, the evening clouds, the plumage of birds, the flower-strown fields, the hues of the blossoming Spring, and of the foliage of Autumn, joyful in its death, — these add no gold to his coffers, nor acres to his lands, nor fruit to his garner. Yet this beautiful property of matter is spread upon the surface of all things, as if to attract our attention to them, and to win our regards for them, not only before but after the age of reflection; and no other property is at once so universal and so varied as this. In almost every instance, the gracious Author of this property of matter, and of our capacity to perceive it, has made it pleasurable; and probably no child ever consciously looked, even for the thousandth time, upon the moon, or a sun-illuminated cloud, or stream, or lake, without an emotion of joy.

Such is the relation which our *senses* bear to the external universe.

And, in the second place, the faculties by which we reason stand in the same relation to the Perceptive Powers, and to the images or notions of things which they collect, as the perceptive powers themselves do, to the objects of the external world. Through the senses we collect notions, more or less accurately and extensively, of the boundless variety of things that constitutes the world around us,—of all that is great or small, high or low, solid or fluid, cold or hot, moving or motionless, odorous or inodorous, savory or vapid, hard or soft, loud or low, and so forth,—but all this knowledge of properties would be of no more service to us than to the beasts of the field or the fowls of the air, did not the illuminating Reason preside over them, discerning the relations between them, disentangling consequences by referring each effect to its cause, and out of new arrangements and combinations, educating new uses to increase the physical comforts and the spiritual elevation of mankind. It is only by the safer light of reason, indeed, that we rectify the mistakes into which the senses would inevitably and constantly lead us. To the senses, the earth and sun are flat; reason declares them to be spheres. If we ask the senses, they affirm

that the earth is thousands of times larger than the sun; if we consult the reason, we are assured that the sun would contain within its circumference more than thirteen hundred thousand globes, each as large as the earth. The senses declare that the earth is stationary, and that the sun revolves around it every day; but reason gives stability to the sun, and a diurnal revolution to the earth. So, from the beginning of life, reason rectifies the errors of the senses; and, without its aid, we should be in a world of illusions, each one leading us astray. Reason also teaches us to discover those things, which are too remote and too minute, for the senses ever to reach;—the magnificent bodies and distances of Astronomy, and the imperceptibly minute atoms and motions of Chemistry. Who, then, let me again ask, can doubt, that the great Author of our reason designed that it should be used; and that it should be developed and cultivated in order to be used? As the senses were created to receive images or perceptions of things belonging to the external world, so the reason was created to work upon those images or perceptions when received, to correct and modify and assort them; to discover the *insensible* qualities they possess, and to penetrate to the laws they obey. Hence it is obvious, from our very constitution, that the Deity meant that the science of optics should be *understood*, as much as that the sensation of light should be *felt*; that the atmosphere should be analyzed into its different ingredients, and the properties of each ingredient determined, as much as that the atmosphere itself should be breathed; and that the laws of life and health should be discovered, as much as that we should desire to live.

And in all these exercises of the reason upon the crude materials of knowledge, not less than in the acquisition of the knowledge itself, there is Pleasure. Nature has not constituted this portion of the mind, upon the principles of utility alone, but upon the principles of utility and pleasure combined. How intensely have all the great intellectual luminaries of the world loved the sciences in which they labored; and who has ever *understandingly* surveyed any part of the creation of God, without being thrilled with delight!

Is not the course of nature, then,—which is a lesson given by the Creator himself,—full of instruction and wisdom, in regard to the School-Motives which should be brought to bear upon children? First, in order to win attention, the objects of knowledge should be made attractive, as nature, by bestowing upon her objects the pleasing qualities of form and color, of motion and sound, makes them attractive. As the powers of perception precede the powers of reasoning, in the order of development, the sensible qualities of things should first be presented to the learner. Afterwards, and when the reasoning powers are developed, the profounder relations that exist between things, and the laws by which they are governed,

should be unfolded to the reason, in the same manner, in which the sensible properties had been exhibited to the senses. In this clear light of nature, too, we see where Language should come in. Words are but the signs of things, — not only useless, but burdensome and pernicious, without a knowledge of the things themselves. For all mankind, the course of nature is, — *things*, and then their *names*. For a year, and not unfrequently for two years, after a child's birth, the Deity forbids to it, withholds from it, the use of language. At that period of life, so cumbrous and uncertain an instrument as language, would confuse and bewilder the mind, and divert it from the perception of qualities to signs. Yet, during that time, how much does a child learn respecting the properties, and distances, and relative positions of the objects about him! What more stupendous folly, then, can be conceived, than to teach children to read, without seeing that they understand what they read; to teach them the pauses, and emphases, and cadences, which are designed to aid the intellect; and the modulation and tones which are expressive of the passions, while they themselves receive but little more conscious intelligence or emotion from the lesson, than do the benches on which they sit! Still worse is it, if coarse and harsh appliances are used, as substitutes for those true and genuine sources of interest which are thus withheld.

But, notwithstanding this original adaptation of the faculties for acquiring and using knowledge, it must be conceded that there are cases, in actual life, where the natural tendency of the mind to become acquainted with the things around it, has been marred, and sometimes almost obliterated. As the stomach, with its instinctive longings for healthful food, may be so abused as to loathe the most appropriate nourishment; so the mind, with its inborn love of knowledge, — which seems to be not merely an attraction for knowledge, but a repulsion from ignorance, — may be so abused as to look with disgust at what it should have longed for. And this is not unfrequently done, by parental ignorance or perversity, before the child passes into the hands of the professional teacher. In such a case, the teacher may appear to do a vast deal more, by stimulating the verbal memory of the child, and by giving him the show, instead of the substance of knowledge, than if he should strive to reanimate the apparently dead powers of acquisition and of thought. Yet the latter should be done, at whatever seeming delay; and the faithful teacher will do it, irrespective of the consequences to his own reputation. It is only the unfaithful teacher who will adopt the course which will make the child appear best at the end of the term, irrespective of his permanent welfare.

It was the opinion of Pestalozzi, — that wisest of schoolmasters, — that the children's want of interest in their studies,

in his day, was almost universally referable to a want of skill in those who had charge of them. "There are scarcely any circumstances," he says, "in which a want of application, in children, does not proceed from a want of interest; and there are perhaps none, under which a want of interest does not originate in the mode of treatment adopted by the teacher. I would go so far as to lay it down as a rule, that whenever children are inattentive, and apparently take no interest in a lesson, the teacher should always first look to himself for a reason." Undoubtedly, in expressing this opinion, Pestalozzi must have referred to permanent teachers, only; and not to such as keep the same school only for a few weeks, or for a single term; and, in many cases, certainly, the parents, as well as the teacher, should be included in the stricture. Yet, if any person had a right to say this, it was Pestalozzi; for, however stubborn or stupid, children had ever been found to be under other masters, they became docile and improving under him. But every teacher cannot become what Pestalozzi was, with his extraordinary natural endowments, and with his life of experience, any more than every man can become what Lord Bacon, or Sir Isaac Newton, or Dr. Franklin, was. What, then, shall be done by such teachers as we have, and are glad to employ? Shall they not, as far as possible, imitate him; and, by pursuing similar means, approximate to similar results? Shall they not, as he did, determine what they will *not do*, as well as what they will do? "The motive of fear," says he, "should not be made a stimulus to exertion. It will destroy interest, and will speedily create disgust. The *interest* in study is the first thing which a teacher should endeavor to excite and keep alive." And again, speaking of that class of children, who are subjected to a mere "mechanical training," and who, therefore, need some collateral stimulus to spur them on to study, he says, "The common motive, by which such a system acts on those whose indolence it has conquered, is *Fear*. The very highest to which it can aspire, in those whose sensibility is excited, is *Ambition*."

"It is obvious," he continues, "that such a system can calculate only on the lower selfishness of man. To that least amiable or estimable part of the human character, it is, and always has been, indebted for its best success. Upon the better feelings of man it turns a deaf ear."

"How is it, then, that motives, leading to a course of action which is looked upon as mean and despicable, or at best as doubtful, when it occurs in life,—how is it, that motives of that description are thought honorable in education? Why should that bias be given to the mind in a school, which, to gain the respect or the affection of others, an individual must first of all strive to unlearn? a bias, to which every candid mind is a stranger."

"I do not wish to speak harshly of ambition, or to reject it altogether as a motive. There is, to be sure, a noble ambition, — dignified by its object, and distinguished by a deep and transcendent interest in that object. But if we consider the sort of ambition commonly proposed to the school boy, if we analyze 'what stuff 'tis made of, whereof it is born,' we shall find that it has nothing to do with the interest taken in the object of study; that such an interest frequently does not exist; and that, owing to its being blended with that vilest and meanest of motives, — with *fear*, — it is by no means raised by the wish to give pleasure to those who propose it; for a teacher, who proceeds on a system, in which fear and ambition are the principal agents, must give up his claim to the esteem or affection of his pupils.

"Motives, like fear, or inordinate ambition, may stimulate to exertion, intellectual or physical, but they cannot warm the heart. There is not in them that life which makes the heart of youth heave with the delight of knowledge, with the honest consciousness of talent, with the honorable wish for distinction, with the kindly glow of genuine feeling. Such motives are inadequate in their source, and inefficient in their application, for they are nothing to the heart, and 'out of the heart are the issues of life.' "

In remarking upon School-Motives, the use of Emulation, as an incentive to study, cannot be overlooked; and yet I mean to abstain, on this occasion, from touching upon the debatable ground which it covers. To discuss the subject fully would require, not a paragraph merely, but a treatise. In regard to the general question, — the expediency of a system of means to excite emulation between scholars, — there are distinguished advocates on both sides; but it will be my endeavor, at the present time, only to elucidate some points, respecting which there is, so far as I know, an entire unanimity of abstract opinion, though with no inconsiderable diversity in practice.

May we not expect the assent of all intelligent men to the doctrine, that it is the teacher's duty to effect the greatest *general* proficiency of his pupils? It is not the remarkable progress of a few scholars, while others remain in a stationary condition, or are even retrograding, that is desirable, or allowable. The spirit of all our institutions coincides, herein, with the spirit of humanity and religion; — all enforcing the duty of succoring the destitute, of instructing the ignorant, of elevating the lowly. As it would be a violation of the soundest principles of political economy, to make the rich richer, and the poor poorer; so it would transgress the plainest dictates of republican duty and Christian ethics, to give knowledge to the learned, at the expense of suffering the ignorant to remain in their ignorance. To present this idea with arithmetical precision, let us suppose that, in a class of twenty children in one school, the

improvement of ten of them shall be equal to 5 each, or 50 in all; and that of the other ten shall be nothing; so that 50 shall represent the improvement of the whole class. In another school, suppose a class of the same number, but an improvement of $2\frac{1}{2}$ for each of the whole. As in the former case, *fifty* will be the product; and who will not acknowledge that the greatest good has been accomplished in the latter instance? Who will deny that the teacher, in the latter case, has accomplished a far nobler object than in the former?

When schools are very large, and it is the custom of the committee to examine only the first class, or perhaps only a part of the first class, the temptation to carry forward those who are to be examined, even at the expense of neglecting the residue, is peculiarly strong; and it needs all the guards of an active conscience in the teacher, and a vigilant superintendence in the committee, to prevent it.

As a spur to emulation, it is not an unfrequent practice, to make a record, at the end of each recitation, of the number of mistakes which each scholar may have made. In the great majority of instances, so far as I have witnessed, this record is made without any reference to the quality of the mistake committed. Yet, can any thing be more unjust than to recognize no difference between a mistake *in fact*, and a mistake *in principle*? In arithmetic, for instance, one scholar, with his mind intently fixed upon the principle according to which his problem is to be wrought, makes a mistake in subtracting or dividing, and fails, therefore, of arriving at the true answer. Another, regardless of principle, performs the mechanical part of his work correctly, but proceeds upon such an erroneous hypothesis as will insure error in every question, which comes under the same head or rule. In geography, one makes a mistake of a few hundreds in the census of a great city; another does not perceive that there is any connection between the great slopes of a continent and the course of its rivers. In history, one has forgotten the date of an unimportant event; another makes General Washington a Frenchman. Yet, in these cases, or such as these, the mistakes are reckoned *numerically*; — no difference being made between a mistake which a wise man might have committed, and one which stigmatizes its author as a dunce. To estimate the demerit of mistakes by number, instead of quality, is as rude a way, as it would be, in the transactions of the bank or the market-place, to receive and pay all the various coins of our common currency by tale instead of weight and fineness.

Again, will it not be conceded by all, that the degree of emulation is excessive, which induces scholars to study for *recitation*, rather than for *knowledge*? The difference between the two modes is great, and it diffuses its consequences over all the future life. To learn for the purpose of repeating or reciting

what is learned, at the end of an hour, or of a few hours, supposes a state of mind entirely different from that which is necessary in order to learn the same thing, with a view of treasuring it up in the mind to be remembered forever. The mind approaches, surveys and grasps the subject, in these two cases, by modes wholly unlike. If a thing is to be remembered only for an hour, there are many auxiliary helps, which are useless, and even pernicious, if the object be to insure its retention for life. The order in which the lesson stands upon the pages of the text book ; the sequence of paragraphs or sections ; the accident of a principle's being stated at the top or the bottom of a page ; on its right hand or on its left ; the fact that a place in the lesson has been rendered conspicuous to the eye, by a proper name or a date ; — all these and many other accidental associations may be temporary helps, though they are permanent obstructions. They are like the tricks and devices of the professors of Mnemonics, who, in ten lessons, will teach their classes the greatest quantity of things, which, however, are like records made upon the beach whence the tide has receded, to be washed away by its reflux wave. The pupil who studies for recitation merely, is tempted, all the while, to use the *artificial* memory ; the pupil who studies for knowledge, will use the *philosophic* memory only. Knowledge acquired by the artificial method, remains only while the arbitrary associations on which it is founded, remain ; but knowledge acquired by a perception of philosophic relations, being inwrought into the very structure and constitution of the mind, will be perpetuated until the happening of such a catastrophe, as shall shatter to pieces the mind itself ; and even then, it will be seen shining among the fragments. Who ever heard of a great philosopher, or jurist, or mathematician, — a Franklin, a Marshall, or a Bowditch, — whose vast sequences of thought were linked together only by the brittle chain of an artificial memory ? Among the graduates of those institutions of learning, where emulation is one of the main incentives to study, is it the general rule that the scholars who obtain the highest honors of the class, achieve a corresponding rank in society ? On the other hand, is it not a fact, that the exceptions to the contrary rule hardly amount to a respectable number ?

Not only is the state of the mind different, while studying and while reciting, if the only or the main object be to make a brilliant recitation ; but there is a still greater difference, after the recitation than before it. If superior rank at recitation be the object, then, as soon as that superiority is obtained, the spring of desire and of effort for that occasion relaxes. The pupil knows that the record, "Perfect," set against his name, will stand ; whatever fading out of the lesson there may be from his mind. He dismisses, therefore, all thought of the last lesson, and concentrates his energies upon the next ; and this

becomes his history from day to day. Instead of spending an extra hour, or half hour, in collateral reading, for the purpose of fortifying and expanding the views contained in the text book, he spends it for increasing the volubility, or polishing the style of the recitation. But to the pupil who studies for the sake of understanding and retaining the subject-matter of the lesson, the recitation is only one of the early stages in the progress of his investigations. As he goes abroad, and views the works of nature and of art, he revives and applies the principles he has learned, until they become so familiar that they rise spontaneously in the mind, on every related occasion. If he reads any thing in a book or a newspaper, or hears any thing in conversation, involving the same principles, or explicable by them, the principles become consciously present to his reflection, until frequent repetition, seconded by the ready welcome they always receive, domiciliates them in the mind, and enfranchises them as members of the household of thought.

The spirit of the above remarks applies to all cases of studying for *review*, as well as to studying for *recitation*.

Now, that I may avoid, on this occasion, all points of controversy in regard to the use of emulation in schools, I desire only to commend the following rule of practice to teachers: If they perceive that the use of emulation, as a motive-power, tends to increase the bulk and showiness of acquisition, rather than to improve its quality; if it leads pupils to cultivate a memory for words rather than an understanding of things; and if it be found that the knowledge acquired through its instrumentality is short-lived, because it has been acquired for the temporary purpose of the recitation or examination, rather than for usefulness in after-life, — if teachers find all or any of these mischiefs resulting from the use of such a motive, they should restrict it within such limits as will effectually avoid them.

But the most serious objection which can be urged against this agency, is of a moral character. I suppose no one will deny that emulation *may* be plied to such a degree of intensity, as to incur moral hazards and delinquencies. Addressing each teacher, on his own ground, whatever that may be, I would, with deference, submit to him the following considerations: If the object of a pupil be to learn; if he compares himself with himself, which may be called self-emulation, — and asks whether he knows more to-day than he did yesterday, or has acquired more during the current term or year, than he did during the corresponding part of the last term or year; if he has some elevated object before him, which he desires to reach, and rejoices in his progress towards it; — all this seems not only lawful but laudable. But if the pupil rejoices, not because he has acquired so much knowledge, but because, in acquiring so much, he has excelled another; — and therefore

would have grieved, even though he had made still greater acquisitions than he has, if another had surpassed him ; — if he indulges a feeling of exultation, not because he has shone, but because he has *out-shone* a rival ; if he yields to the temptation of disparaging a competitor, whom he would not have disparaged, but for the competition ; and is not as prompt to defend or justify him as though the rivalry did not exist between them ; if he enjoys his own triumph with a keener zest because of the mortification of a fellow-aspirant ; — in all and in each of these cases, I suppose it will be admitted by every one, that the law of Christian, and even of heathen morality is violated. Bishop Butler defines emulation to be, “ the desire and hope of equality with or superiority over others, with whom we compare ourselves ; ” and he then adds, “ To desire the attainment of this equality or superiority, by the particular means of others being brought down to our own level, or below it, is, I think, the distinct notion of envy.” Abstaining, then, from all discussion of the general question, I would still say, that wherever teachers perceive the above described consequences, or any of them, to be produced by emulation, they should be admonished that it has gone too far.

It is obvious that the question respecting the propriety or the impropriety, the justifiableness or the unjustifiableness, of using emulation, as an incentive to intellectual progress, will be decided in different ways by different persons, according to the relative rank which they respectively assign to mental, as distinguished from moral qualities. Whether talent be admired above virtue, or virtue above talent, the weaker affection will be sacrificed to the stronger, just as certainly as a parent, whose bark is in danger of sinking, will throw his treasures overboard to save his first-born, if the first-born be nearer to his heart than his treasures. So if a teacher desires that his pupil should be a great man rather than a good one ; or that he should acquire wealth rather than esteem ; or that he should master the Latin and Greek languages rather than rule his own spirit ; or attain to high official preferment rather than love the Lord his God with all his heart, and his neighbor as himself ; then he will goad him on by the deep-driven spur of emulation, or any other motive, until he outstrips his fellows, at whatever peril to his moral nature. But if, on the other hand, the teacher esteems the greatness of humility above the greatness of ambition ; if he prefers mediocrity, or even obscurity, with uprightness and independence of soul, to princely fortune or regal power, without them ; if, in fine, he would see his pupil dispensing blessings along the lowliest walks of life, rather than blazing athwart the sky with a useless splendor, then he will forego the brilliant recitation, the talented essay, the annual prize, the college honor, rather than win them, by any incentive, which jeopardizes honor, veracity or benevolence. But while

there is such a *practical* diversity of opinion, in regard to what constitutes the highest destination of our nature, even in a worldly point of view, we cannot expect a general concurrence of opinion as to the influences under which the youthful character should be formed. Those who are intent upon ends which are so different, can hardly agree as to means. A discussion, however, of these unsettled questions, in a spirit of kindness and candor, may lead to a convergence, if not to a coincidence of opinion.

Having spoken of the temptations that encompass our children, in regard both to the manner, and the motive, of their studies and recitations, I wish to add a few remarks, in regard to the final examinations of the schools.

From the moment when the school is opened, it ought to be understood, that each day is equally a day of preparation for the closing visit of the committee. It ought to be understood, that every absence and every tardiness, every instance of idleness and of inattention, is so much of time or of effort withdrawn from that preparation. At all times, by every means, in every form, the expectation is to be extinguished, the idea is to be annihilated, that especial preparation, as the school draws towards its close, on a few pages or a few lessons, can atone for, or conceal, any want of studiousness or of regularity, as the term advances. Every pupil should be made clearly to see, and deeply to feel, that his fortune is in his own hands; that the responsibility of his future appearance rests upon himself; that no arts or devices are to be made use of, either to conceal his ignorance or to display his knowledge; that his mind will be submitted for inspection, not on its bright side only, but on all sides; and that it will be useless for him to expect to shine, on that occasion, with only a radiant beam of light thrown across it, here and there, while wide intervals of darkness lie between. Above all, will the teacher, who wishes to keep the moral character of his scholars pure and stainless, beware of encouraging, or of tolerating, any imposition upon the committee. He will not turn the last few days of the school into seasons of rehearsal for the examination. He will not indicate lessons, or pages, or questions, that are to be specially conned for the occasion. To be guilty of any such artifice, with a view to make the school appear better than it is, is to corrupt the minds of this pupils. To the conscientious teacher, the formation of such a conspiracy, whether tacit or express, between himself and his pupils, will be the abominable thing which his soul hateth. It is true, that strong temptations may beset a teacher, and solicit him to deviate from the course of rectitude, by an unfair preparation of his school. All laudable and honorable motives unite with the dictates of self-interest, to make him desire the approval of the committee, and of his employers generally; and what is more, such fraudulent

preparations have not been uncommon in former times, so that precedent can be pleaded for them. It is well known, that, a few years ago, some teachers used to *cast the parts*, among their scholars, as much as they were ever cast in a play. The scholars committed the portions assigned them to memory. The committee and parents attended, and listened, with apparent delight, to recitations which proceeded with such volubility, that answers were often given before the questions were put. And when the day was over, all parties, — teacher, committee, parents and children, — congratulated each other upon the success and brilliancy of the — farce. Were such a course so common as to be understood to mean nothing, much of its mischief would be taken away. But at the present day, it is not so. Universally, an examination is now understood to be an *assaying* of the value of the school. All, therefore, who are now guilty of any counterfeiting of the image and superscription of Knowledge, like other counterfeiters, conceal it, if they can. Hence any one, who ventures upon such a course now, is a teacher of evil, and not of good. Standing before his charge in the sacred character of a moral guide, he guides to immorality. Considering the immaturity of the children, and the deference with which they naturally look up to him, he is not so much the accomplice in a fraud, as the originator and instigator of it. By presenting the alluring side of wrong to unsophisticated minds, he creates, rather than connives at, its commission; and by one such practical example, he neutralizes a volume of formal moralizing. Few things, in a teacher's conduct, furnish a more fair or a more certain test of the question, whether he has a lively and sensitive conscience, or has no standard of duty higher than mere conventional rules and observances.

It is in the power of the school committee to uphold and to perpetuate this loss to the minds, and this demoralization of the hearts of pupils; or, at once and utterly, to annul it. If, when visiting the school for the first time, they announce that they shall themselves conduct the closing examination; that, however much, or however little ground, the classes may undertake to cultivate, they will be liable to be taken to any part of that ground, to show in what condition they have left it, and that they will be examined on the subject rather than on the book; — if this be done, the pupils will study throughout the whole term with a very different object in their minds, from what they would otherwise do. They will perceive at once, that if they devote special attention to a few lessons, or to a few sections, to the neglect of the rest, the neglected portions may be the very ones on which they will be questioned; and that the probability of their being taken up on a less prepared part, will be in the ratio of the extent of that part. Such a course, too, will furnish a teacher with one of the most palpable arguments in favor of the steady, persevering application of his pupils.

At the examination, every thing, as far as possible, should be rescued from the dominion of chance. No pupil should feel that he can escape by what is called *good luck*; or suffer by *bad*. Hence examinations, by written or printed questions, are better than by oral; for, in such case, the question can be put to all, and a comparison of the different answers will be an impartial test of relative attainments. In arithmetic, the identical questions contained in the text book should not be put, but equivalent ones. As grammar pertains to language, there is a special propriety in requiring answers to be given in writing, in order to determine whether a pupil, who can parse glibly, and cite all the rules, can write any better English than one who has never opened a grammatical text book. When proficiency in hand-writing is made one of the tests or titles, in assigning rank or rewards, it is alleged that some children begin their copy-books by writing a few pages in a style inferior to their ability, for the dishonest purpose of appearing to have made more rapid improvement, during the term, than they really have done. To prevent this, some committees have adopted the expedient of providing themselves with one or more specimen-books for each school, in which all the writers are required to write, at the end of the term. This specimen is then compared with the specimens of the preceding year, and the real progress of the writer is determined by the comparison. In this case, no inferior specimen can be prepared, as a foil, to set off its fellow.

In deprecating the devices and stratagems of the pupils against their teacher, we should be no less earnest in deprecating all devices and stratagems of the teacher against the pupils. There should be no arts to entrap, on his side, any more than arts to evade, on theirs. He should practise the utmost vigilance; but vigilance is as opposite to circumvention, as a friendly visit to ask for an explanation, is to eaves-dropping. Let the teacher, then, never descend to sly watchings, or insidious questionings; but let his countenance, his manner, and his language, bespeak frankness in himself, and confidence in his pupils. The atmosphere between him and them should be sunny and genial, unclouded by suspicion, and unchilled by distrust. Were it always sunlight, there would be no thievish owls, nor felon foxes. As like begets like, confidence or unworthy suspicion, in the teacher, will beget confidence or unworthy suspicion, in the school.

[To be continued.]

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